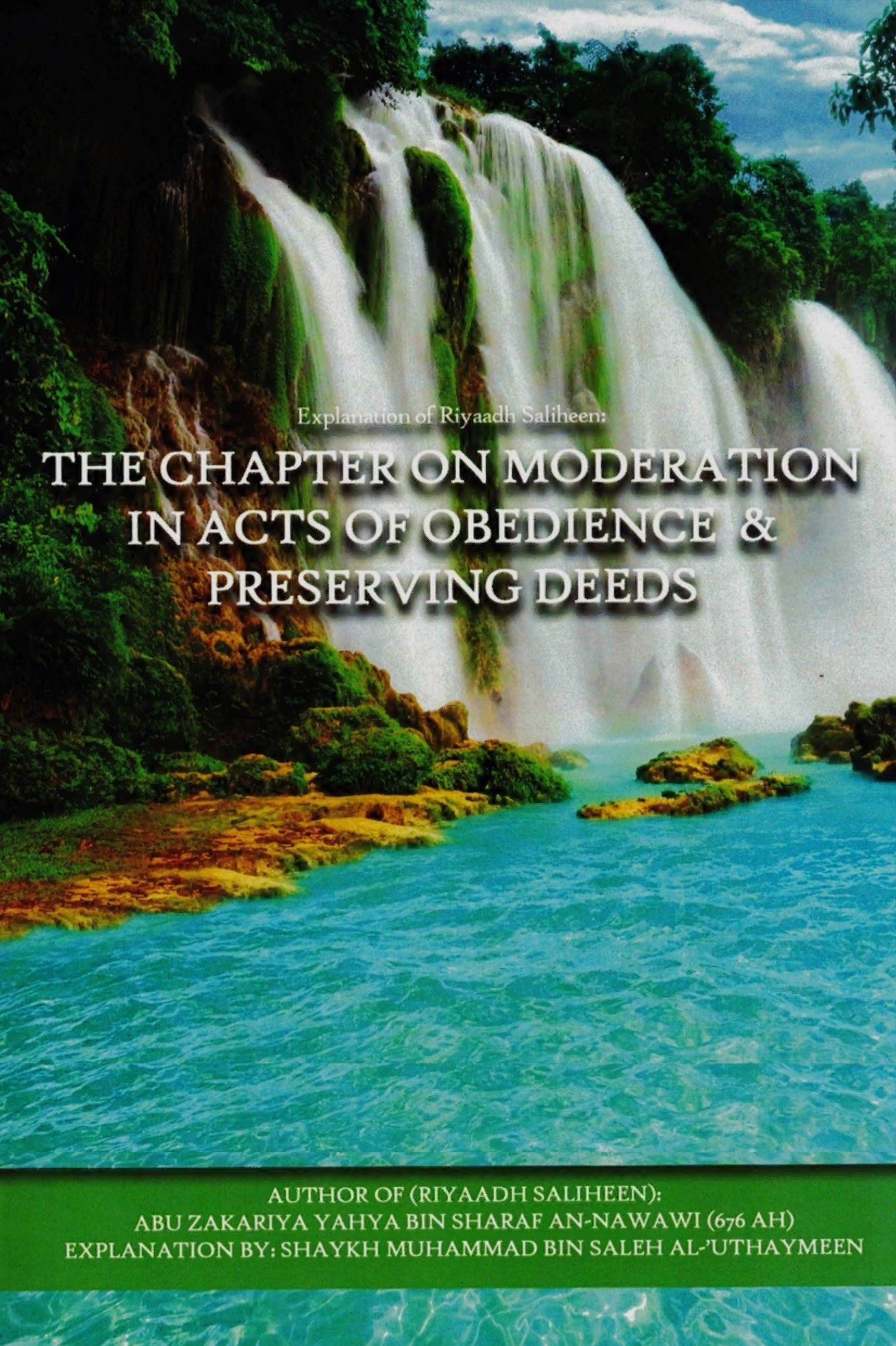


Explanation of Riyaadh Saliheen:

THE CHAPTER ON MODERATION IN ACTS OF OBEDIENCE & PRESERVING DEEDS

AUTHOR OF (RIYAADH SALIHEEN):
ABU ZAKARIYA YAHYA BIN SHARAF AN-NAWAWI (676 AH)
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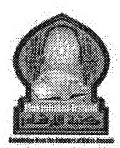


Table of Contents

BIOGRAPHY OF THE EXPLAINER

Al-Allaamah Muhammad Bin Saleh Al-'Uthaymeen (1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqeeh, scholar of Tafsir, god-fearing, ascetic, Muhammad Bin Saleh Bin Muhammad bin Sulaymaan bin 'Abd-Rahman Ali 'Uthaymeen from *Al-Wahbah* of Bani Tameem. He was born on the 27th night of the blessed month Ramadan in the year 1347AH in 'Unayzah –one of the cities of Al-Qaseem- in the kingdom of Saudia Arabia.

His scholastic upbringing: his father, may Allâh have mercy upon him, enrolled him to study the Noble Quran with his maternal grandfather, the teacher 'Abdur-Rahman Bin Sulaymaan Ad-Daamigh', may Allâh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at *"Al-Ustaadh 'Abdul-Azeez Bin Saleh Ad-Daamigh's school"*; and that was before he enrolled in *"Al-Mu'allim 'Ali Bin 'Abdillah Ash-Shahaytan's School"* where

he memorized the Noble Quran with him, and he had not reached fourteen years of age yet.

Under the direction of his father, may Allâh have mercy upon him, he embarked upon seeking religious knowledge; and the noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, use to teach religious sciences and Arabic at *"Jaame' Kabeer"* (i.e. Grand masjid where Jumu'ah his held) in 'Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-'Uthaymeen) would join Shaykh Muhammad Bin 'Abdul-'Azeez Al-Mutawwa's circle of knowledge, may Allâh have mercy upon him, until he attained from knowledge of *Tawheed, Fiqh,* and *Nahw* (i.e. Arabic grammar related to the ending of words) what he attained.

Then he sat in the circles of knowledge of his Shaykh 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him. So he studied with him Tafsir, Hadith, Seerah of the Prophet, At-Tawheed, Al-Fiqh, Al-'Usool, Al-Faraa'id, An-Nahw, and memorization concise texts on these sciences.

The noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, May Allâh have mercy upon him, was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods (of learning) from him more so than anyone else; and he was impressed by his methodology, his principles, his way of teaching, and his adherence to proofs and evidences.

When Shaykh 'Abdur-Rahman Bin 'Ali Bin 'Awdaan, may Allâh have mercy upon him, was a judge in 'Unayzah he (i.e. Shaykh Al-'Uthaymeen) would study the science of Al-Faraa'id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh 'Abdur-Razzaaq 'Afeefee, may Allâh have mercy upon him, during his presence as a teacher in that city.

When the academic institution opened in Riyadh, some of his brothers urged him to enroll. So he sought his Shaykh's, 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, permission. So he gave him permission, and he enrolled in the institution from 1372AH to 1373AH.

Indeed he took advantage of the scholars who use to teach there at that time, through the two years that he entered in the academic institution in Riyadh. Among them was Al-'Allamah, scholar in Tafsir Shaykh Muhammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh 'Abdul-'Azeez Bin Nasir Bin Rasheed, and Shaykh, the scholar in hadith, 'Abdur-Rahman Al-Ifreekee...may Allâh have mercy upon them.

During that time, he would stick with His eminence Shaykh Al-'Allamah 'Abdul-'Azeez Bin 'Abdillah Bin Baaz, may Allâh have mercy upon him, and he studied with him Saheeh Bukhari and some treatises of Shaykhul-Islam Ibn Taymiyah in the masjid. He benefited by him in the science of hadith, analyzing the views of the scholars of fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azeez Bin Baaz, may Allâh have mercy upon him, to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374AH, and he commenced studying under his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir As-Sa'dee and he followed up his studies in the faculty of Sharee'ah, which had become a subsidiary of

Imam Muhammad Bin Saud Islamic University until he obtained a high-ranking degree.

His teaching: his Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still a student in his circles of knowledge. So he began teaching in 1370 at the "*Jaamee Kabeer*" in 'Unayzah.

When he graduated from the institute in Riyadh, he was appointed as a teacher at the institution in 'Unayzah in 1374AH.

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir as-Sa'dee, may Allâh have mercy upon him, died. Therefore, he (i.e. Al-'Uthaymeen) was appointed the imamate of "Jaamee Kabeer" in 'Unayzah and also he was appointed the imamate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to Jaamee Kabeer, which his Shaykh, founded in 1359AH.

When the number of students increased, and the library could not suffice them, the noble Shaykh began teaching in the Masjid Al-Jaamee. The students gathered there, and they would flock together from Kingdom of Saudia Arabia

and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just simply listened to the classes. He (i.e. 'Uthaymeen) remained upon that as an Imam, a Khateeb, and a teacher until his passing, may Allâh have mercy upon him.

The Shaykh remained a teacher in the institution from 1374AH to 1398AH, and when he transferred to teaching in the faculty of *Sharee'ah* and *Usool-Deen* in Al-Qaseem branch to Muhammad Bin Saud Islamic University and remained as a teacher there until his passing away, May Allâh the most high have mercy upon him.

He use to lecture in *Masjid Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramadan, and the summer vacations from 1402AH until his passing away, may Allâh have mercy upon him.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at

his propagating religious knowledge and his closeness to the people.

His passing away: He passed away, may Allaah have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15th of the month of Shawwal 1421AH. He was prayed over in *Masjid Haram* after ‘Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah.* [1]



[1] The source of this is biography was from the Shaykh's website (www.ibnothaimeen.com)

CHAPTER 14

MODERATION IN ACTS OF OBEDIENCE

Allaah, the Most high, says,

﴿طه ۝١ مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ ۝٢﴾

"Tāhā. We have not sent down the Qur'ân unto you (O Muhammad) to cause you distress." [2]

He, the Most High, says,

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ﴾

"Allaah intends for you ease, and He does not want to make things difficult for you." [3]

Explanation

What the author *(rahimahullah)* mentioned in the previous chapter ("Paths to Good") he clarifies in this chapter: it is a must for one to be

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[2] Taha (20:1-2)
[3] Al-Baqarah (2:185)

moderate in acts of obedience. So he said, **"the chapter on moderation in acts of obedience."**

Moderation is that one maintains a middle course between extremism and negligence, because it is required from the person in all his circumstances to take a middle course between extremism and neglect. Allaah, the Most High, says,

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴾

> **"And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)."** [4]

In this manner, the person should or rather must act moderately in acts of obedience. So you should not burden yourself with what you cannot bear because when the Prophet *(sallallahu alayhi wa sallam)* heard about the three individuals, one of whom said, **"Indeed, I will not wed women,"** and the second said, **"I will observe fasting and never break it,"** and the third said, **"I will stand up in prayer at**

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[4] Al-Furqan (25:67)

night and will not sleep"; he *(alayhi salātu wa salaam)* delivered a speech in which he said,

مَـا بَـالُ أَقْـوَامٍ يَـقُـولُـونَ كَـذَا و كَـذَا ، إِنِّـي أُصَـلِّـي وَ أَنَـامُ ، وَ أَصُـومُ وَ أُفْـطِـرُ ، وَ أَتَـزَوَّجُ الـنِّـسَـاءَ ، فَـمَـنْ رَغِـبَ عَـنْ سُـنَّـتِـي فَـلَـيْـسَ مِـنِّـي

"What is the matter with those who say such and such, indeed I pray at night and sleep, I observe fasting and break it, and I wed women? For whoever turns away from my Sunnah is not from me." [5]

Thus, the Prophet *(sallallahu alayhi wa sallam)* freed himself from whoever turns away from his Sunnah and burdens himself with what he cannot bear. Then the author cited (this point) with Allaah the Most High's statement,



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[5] Al-Bukhari collected it in Kitaab-Nikaah under the chapter **"what is disliked from ….."** (5063); And Muslim collected it in the Kitaab-Nikaah under the chapter **"whoever among you is able to provide a home should wed"** (1401).

> **"Tā Hā. We have not sent down the Qur'ân unto you (O Muhammad) to cause you distress."** [6]

"Ta Ha" are two letters of the Arabic alphabet. One of them is the letter **"Ta"** and the second is **"Ha"** neither is from the names of the Prophet (*sallallahu alayhi wa sallam),* as some people allege. Rather they are among the alphabetical letters, with which Allaah begins some noble chapters of His Mighty book. They are letters that we have evidence for, as Allah did not reveal something with no meaning. That is because the Qur'ân was revealed in the Arabic language, and the Arabic language does not deem alphabetical letters to have meanings unless arranged to make a word.

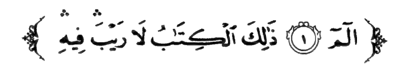
However, the letters have a tremendous significance. This tremendous significance is the clear challenge to those who rejected the Messenger *(alayhi salātu wa salaam).* Those who rejected the Messenger *(sallallahu alayhi wa sallam)* were unable to produce any likeness to the Qur'ân; not a chapter, not ten chapters, and not even a single verse. And in spite of that, this Qur'ân, which was impossible for them (to produce the likeness of it) doesn't contain a foreign letter that they (Arabs) did not know.

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[6] Taha (20:1-2)

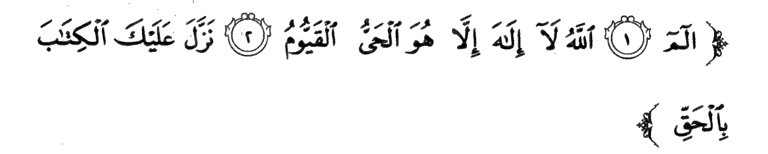
Rather, it came with the letters they compose their speech from.

And because of this, most *suwaar* that begin with such letters are followed by reference to the Qur'ân. In Surah Baqarah:



"Alif-Lâm-Mîm. This is the Book (the Qur'ân), whereof there is no doubt." [7]

And in Surah Aali 'Imraan:



"Alif-Lâm-Mîm. Allaah! Lâ ilaha illa huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad) with truth."[8]

And in Surah A'raaf:

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[7] Al-Baqarah (2:1-2)
[8] Ali Imraan (3:1-3)

﴿ الٓمٓصٓ ۝١ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ ﴾

“Alif Lâm Mîm Sâd. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad), so let not your breast be narrow therefrom.” [9]

And in Surah Yunus:

﴿ الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ۝١ ﴾

“Alif-Lâm-Râ. These are the Verses of the Book (the Qur'ân) Al-Hakim.” [10]

In this fashion we find a reference to the Qur’ân after every surah that begins with those alphabetical letters as an indication that this Qur’ân is from these letters which the speech of the Arabs is composed of. And in spite of that, the Arabs were unable to produce the likeness of it. This is the correct position concerning what is intended from these alphabetical letters.

Allaah, the Sublime and Mighty’s statement:



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[9] Al-A’raf (7:1-2)
[10] Yunus (10:1)

"We have not sent down the Qur'ân unto you (O Muhammad) to cause you distress."

Meaning: Allaah had not sent down this Qur'ân to the Prophet *(sallallahu alayhi wa sallam)* to cause distress; but rather to bring about happiness, good, and success in this life and in the hereafter. Just as Allaah, the Glorified and Sublime, says in the same Surah:

﴿ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾ ﴾

(Allaah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. "But whosoever turns away from My Reminder

(i.e. neither believes in this Qur'ân nor acts on its orders, etc.)—verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."(Allaah) will say: "Like this, Our *ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allaah's Mercy)."And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allaah) and believes not in His Messengers, and His revealed Books, like this Qur'ân, etc.], and believes not in the *ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting." [11]



[11] Taha (20:123-127)

"We have not sent down the Qur'ân unto you (O Muhammad) to cause you distress." [12]

Rather, it was sent to make you happy in this life and the Hereafter. Therefore, the Islamic Ummah was granted might and high ranking over all previous nations when it clung to the teachings and the guidance of the Qur'ân. So it conquered the east and the west of the earth; and when it abandons implementation of this Qur'ân it was denied might, triumph, and dignity according to the level of implementation of this Qur'ân.

Then the author cited another verse:

﴿ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ ﴾

"Allaah intends for you ease, and He does not want to make things difficult for you." [13]

Meaning: that Allaah intends for us what he legislated of ease. This portion is within the verse of fasting and was revealed so that the person who had doubt would not think that He (Allaah) obligated fasting as a hardship or a burden. Thus, Allaah, the Most High, made clear

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[12] Taha (20:2)
[13] Al-Baqarah (2:185)

that He intends for us ease and He does not intend for us difficulty; and because of this it is not obligatory to observe fast for whoever travels; and he can make it up on other days; and whoever is sick, it is not obligatory to observe fasting and he can make it up on other days. This is from the ease...

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"Allaah intends for you ease, and He does not want to make things difficult for you."[14]

And because of it, this Islamic religion and all praise belongs to Allaah, is the religion of openhandedness, ease, good, and facilitation. I ask Allaah that He provides me and you all the means to cling to it (Islaam), die upon it, and meet our Lord upon it.



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[14] Al-Baqarah (2:185)

HADITH NUMBER 142

١٤٢- وَ عَنْ عَائِشَةَ -رَضِيَ اللهُ عَنْهَا- أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ دَخَلَ عَلَيْهَا وَ عِنْدَهَا امْرَأَةٌ قَالَ: ((مَنْ هَذِهِ))؟ قَالَتْ: هَذِهِ فُلَانَةٌ، تَذْكُرُ مِنْ صَلَاتِهَا، قَالَ: ((مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لَا يَمَلُّ اللهُ حَتَّى تَمَلُّوا)) وَ كَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيْهِ. مُتَّفَقٌ عَلَيْهِ.

((وَ مَهْ)) كَلِمَةُ نَهْيٍ وَ زَجْرٍ. وَ مَعْنَى ((لَا يَمَلُّ اللهُ)) أَيْ: لَا يَقْطَعُ ثَوَابَهُ عَنْكُمْ وَ جَزَاءَ أَعْمَالِكُمْ، وَ يُعَامِلُكُمْ مُعَامَلَةَ الْمَالِّ حَتَّى تَمَلُّوا فَتَتْرُكُوا، فَيَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا مَا تُطِيقُونَ الدَّوَامَ عَلَيْهِ لِيَدُومَ ثَوَابُهُ لَكُمْ وَ فَضْلُهُ عَلَيْكُمْ.

142- On the authority of 'A'isha, may Allaah be pleased with her, that the Prophet, *(sallallahu 'alayhi wa sallam)*, came to her

while there was a woman in her company. He said, "who is this?" she said, "this is such and such". She (the woman) began to mention about her prayer. He said, "stop" it is only obligatory upon you what you can bear. For by Allaah, He (Allaah) will not become fatigue until you become fatigue." And the most beloved acts of obedience to Him is what is most consistently done. [15]

The word "stop" is used for a deterrence and warning. The meaning of "Allaah will not become fatigue" is that He will not cut off rewarding you and recompensing you according to your deeds; and He will deal with you as the fatigued person until you become bored and cut it (the good deed) off periodically. So it is upon you all to take on what you can handle consistently in order for His reward and bounty upon you to continue.

[15] Al-Bukhari collected it in Kitaabul Imaan under the chapter **"the most beloved acts of obedience to Allaah is what is most consistently done"** (43); and Muslim collected it in Kitaabul Salat Al-Musaafireen under the chapter **"ordering the person who becomes sleepy in his prayer"** (785).

Explanation

The author, may Allaah have mercy upon him, mentioned what has been transmitted from 'A'isha *(radhiallahu 'anha)*, in the chapter on moderation in acts of obedience, that the Prophet *(sallallahu alayhi wa sallam)* came to her while a woman was in her company. He said, **"Who is this?"** she said, **"such and such"** and she began to mention about her prayer. **Meaning:** that she prayed a lot. So the Prophet *(sallallahu alayhi wa sallam)* said, **"stop."** The word "stop" is a command of prohibition. The Arabic language grammarians deem it as a type of noun that denotes an action (i.e., a verb), which means "Stop," as *"sah"* means **"be quiet."**

The Messenger *('alayhi salaatu wa salaam)* commanded this woman to stop from abundant deeds that would become burdensome on her and she would, in the future, be unable to perform it and not be consistent upon it. Then the Prophet *('alayhi salaatu wa salaam)* ordered that we observe from the deeds what we can bear. He said,

عَلَيْكُمْ بِمَا تُطِيقُونَ

"It is obligatory upon you what you can bear."

Meaning: do not burden yourself and wear yourself out with it. Whenever one tires and overburdens oneself, he becomes bored, tired, and begins to be inconsistent with acts of obedience, ending eventually with abandonment of them.

'A'isha mentioned that the Prophet *(sallallahu alayhi wa salaam)* used to love deeds that were done consistently. **Meaning:** the deed—however insignificant it is—performed on a regular basis will be more excellent for you because you are doing it with ease and leaving it off out of desire, not weariness.

Because of this, the Prophet *('alayhi salaatu wa salaam)* said,

فَوَاللهِ لَا يَمَلُّ اللهُ حَتَّى تَمَلُّوا

"by Allaah, He (Allaah) will not become fatigued until you become fatigue."

Meaning: that Allaah, the Mighty and Sublime, will bestow upon you reward according to your deed. No matter how consistent you are upon the deed, Allah, the Most High, will reward you.

This fatigue—which is to be understood from the literal appearance of the *hadith*—which Allaah is described with is not like our fatigue. Because our fatigue consists of becoming tired and lazy while Allah's fatigue is a quality unique to Him. As for Allaah, glorified be He and Sublime, no tiredness or laziness can be attributed to Him. He, the Sublime, says:

﴿ وَلَقَدۡ خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ
وَمَا مَسَّنَا مِن لُّغُوبٖ ٣٨ ﴾

"And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us." [16]

These great heavens, earth, and all that is between them Allaah, the Sublime, created in six days; on Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. He says,



"And nothing of fatigue touched Us."

Meaning: creating them in this short period of time did not cause Us fatigue in spite of its greatness.

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16 Qaf (50:38)

Within this *hadith* are benefits, among them:

It is obligatory upon anyone—whenever he sees someone in the company of his family—to ask: "Who is he?" because it is possible that this person who has come to his family is someone whom he does not like to have come over. Some women visit one's house conversing with the family about matters that are not permissible, from backbiting and so forth. Perhaps a woman comes with good intentions or otherwise, for example, asking about the house. Asking about what the husband does, what the son does, what your brother does. And after she is told so, she says "That is of little value. How can he only give you such and such!? How can he only give these clothes, this food and the likes?!" She does this in order to cause dissension between the wife and the husband. So because of that it is obligatory that one ask about a person found in the company of one's family, "Who is he (or she)?" just as the Prophet *('alayhi salaatu wa salaam)* asked 'A'isha about the woman who was in her company.

The *hadith* also makes it clear that it is imperative that one does not overburden himself with acts of obedience and abundant deeds. For indeed when he does this, he will become tired and afterwards abandon it, and had he

remained continuous upon the deed—even if it is a little deed—it would be more virtuous. The Prophet *(sallallahu 'alayhi wa sallam)* was informed that 'Abdullah bin 'Amr bin Al-'Aas *(radhiallahu 'anhu)* said,

لَأَصُومَنَّ النَّهَارَ وَ لَأَقُومَنَّ اللَّيْلَ مَا عِشْتُ

"I will continue to fast during the days and stand in prayer during the nights as long as I live."

He said that out of fervent desire for the good. The Prophet *('alayhi salaatu wa salaam)* was informed of that so he said to him,

أَنْتَ الَّذِي قُلْتَ ذَلِكَ

"Are you the one who said that?"

He said,

نَعَمْ يَا رَسُولَ اللهِ

"Yes, O Messenger of Allaah."

He said,

إِنَّكَ لَا تُطِيقُ ذَلِكَ

"Indeed, you will not be able to handle that."

He then ordered him to observe fasting three days out of every month. So he said,

إِنِّـي أُطِـيـقُ أَكْـثَـرَ مِـنْ ذَلِـكَ

"Indeed, I can handle more than that."

So he ordered him to observe fasting one day and break his fast two days thereafter. He said,

أُطِـيـقُ أَكْـثَـرَ مِـنْ ذَلِـكَ

"I can handle more than that."

So he said,

صُـمْ يَـوْمًـا وَ أَفْـطِـرْ يَـوْمًـا

"Fast every other day."

He said,

إِنِّـي أُطِـيـقُ أَكْـثَـرَ مِـنْ ذَلِـكَ

"I can handle more than that."

He said,

لَا أَكْـثَـرَ مِـنْ ذَلِـكَ هَـذَا صِـيَـامُ دَاوُدَ

"There is no greater fast than that...This is the fasting of Dawud."

When 'Abdullah bin 'Amr became older in age it became difficult upon him to fast every other day. He said,

لَـيْـتَـنِـي قَـبِـلْـتُ رُخْـصَـةَ الـنَّـبِـيِّ صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ

"Woe, had I only accepted the Prophet's concession *(sallallahu 'alayhi wa sallam)*." [17] [18]

Afterwards he would fast fifteen days in succession and not fast for fifteen days in succession.

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[17] Al-Bukhari collected it in Kitaabul Sawm under the chapter **"the right of people regarding fasting"** (1976); and Muslim collected it in Kitaabul Al-Anbiyaa under the chapter **"Allaah, the Sublime's statement: And We gave Dawud the Zaboor"** (3418); and Muslim collected it in Kitaabul Siyaam under the chapter **"prohibition of fasting the whole year for the one who causes harm"** (1159).

[18] **Translator's note:** This hadith is mentioned by the author in this same chapter (i.e., hadith 150); however, Shaykh Muhammad Bin Saleh 'Uthaymeen (rahimahullah) didn't explain it. For that reason, the text of the hadith was not mentioned.

Within this is a proof that one must perform acts of worship in a moderate fashion, not with excessiveness nor negligence, so that he will be able to be consistent upon that, and the most beloved of deeds to Allaah are those that are most consistent even if they are little. And Allaah is the One who grants success.



HADITH NUMBER 143

١٤٣- وَ عَنْ أَنَسٍ - رَضِيَ اللهُ عَنْهُ - قَالَ : جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا وَ قَالُوا : أَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ ؟! قَالَ أَحَدُهُمْ : أَمَّا أَنَا فَأُصَلِّي اللَّيْلَ أَبَدًا ، وَ قَالَ الْآخَرُ : وَ أَنَا أَصُومُ الدَّهْرَ وَ لَا أُفْطِرُ ، وَ قَالَ الْآخَرُ : وَ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا ، فَجَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ إِلَيْهِمْ فَقَالَ : ((أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَ كَذَا ؟! أَمَا وَ اللهِ إِنِّي لَأَخْشَاكُمْ للهِ وَ أَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَ أُفْطِرُ ، وَ أُصَلِّي وَ أَرْقُدُ ، وَ أَتَزَوَّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي)) . مُتَّفَقٌ عَلَيْهِ

143- On the authority of Anas *(radhiallahu 'anhu)*, who said: "A group of three men came to the house of the wives of the Prophet *(sallallahu alayhi wa sallam)* asking about the worship of the Prophet *(sallallahu 'alayhi wa sallam)*. So when they were informed they deemed it (his worship) to be insignificant and they said, "where are we compared to the Prophet *(sallallahu 'alayhi wa sallam)* he has been forgiven for his past and future sins?!" One of them said, "As for me, I will pray during the night always." And another said, "and as for me I will fast for the rest of my life and will not break my fast." And another said, "I will abstain from women and I will never marry." Then the Messenger of Allaah came to them and said, "Are you the ones who said such and such?!" As for me, by Allaah, verily I have more fear and taqwaa of Allaah than you all; yet, I fast and I break my fast, I pray at night and I sleep, and I marry women; so whoever turns away from my Sunnah is not among me." (Agreed upon)[19]

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[19] Al-Bukhari collected it in Kitaabul Nikaah under the chapter **"desiring marriage"** (5063); and Muslim collected it in Kitaabul Nikaah under the chapter **"whoever among you is able to provide housing should marry"** (1401).

Explanation

The author *(rahimahullah)* said concerning what was transmitted from 'A'isha *(radhiallahu 'anha)* in **"the chapter on moderation in acts of worship"** that a group of three individuals came to the houses of the Prophet *(sallallahu alayhi wa sallam)*) asking his wives about the deeds he performed in his house, because the Prophet's deeds were either apparent, which all of the people knew, like those in the masjid, in the market place, or in the gathering places in the company of his companions—so this is apparent and what the majority of the companions in Madeenah witnessed—or it was in secret, which no one knew of except his household, or those among his servants like 'Abdullah bin Mas'ood, Anas bin Malik, and others *(radhiallahu 'anhum).*

So the group of three individuals came to the houses of the wives of the Prophet *(sallallahu 'alayhi wa sallam)* asking how was his worship in secret. **Meaning:** in his house. So they were informed of that and it seemed as though they deemed it to be insignificant; because the Prophet *('alayhi salaatu wa salaam)* would fast and break his fast; he would stand in prayer at night and he would sleep; and he (*'alayhi*

salaatu wa salaam) would marry women and have sexual intercourse with them. It seemed as though they deemed this action to be insignificant because they *(radhiallahu 'anhum)* had zeal towards loving the good; however, zeal is not the standard; it's what the legislation brought.

The Prophet *(sallallahu 'alayhi wa sallam)* said,

أَنْتُمْ قُلْتُمْ كَذَا وَ كَذَا ، قَالُوا : نَعَمْ ، لِأَنَّ أَحَدَهُمْ قَالَ : أُصَلِّي اللَّيْلَ أَبَدًا وَ لَا أَرْقُدُ ، وَ الثَّانِي قَالَ : أَصُومُ النَّهَارَ أَبَدًا وَ لَا أُفْطِرُ ، وَ الثَّالِثُ قَالَ : أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا .

> **"Are you the ones who said such and such?"** they said, **"Yes,"** because one of them said, **"I will pray all night and not sleep."** The second one said, **"I will fast every day and not break my fast."** And the third one said, **"I will abstain from women and will never marry."**

So they acknowledged that they themselves, had said that.

Undoubtedly, what they said contradicts the legislation; it involves hardship and difficulty

upon a person. To remain standing in prayer without sleeping is undoubtedly a hardship and difficulty upon one. It invites to boredom and leads to disliking worship, because when one is bored of a matter, he starts to dislike it.

The same for the one who said, **"I will fast always."** To observe fasting during throughout the year is undoubtedly a form of hardship.

And the third person said, **"I will abstain from women and never marry."** This also is a burden, especially upon the young person. Indeed, not marrying out of asceticism is prohibited. 'Uthman bin Math'un said,

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ يَنْهَانَا عَنِ التَّبَتُّلِ، وَ لَوْ أَذِنَ لَنَا لَاخْتَصَيْنَا

"The Prophet would prohibit us from remaining single out of asceticism; had he allowed us, we would have castrated ourselves."[20]

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[20] Al-Bukhari collected it in Kitaab An-Nikaah under the chapter **"What is disliked of not marrying out of asceticism and castration"** (5073, and 5074); and Muslim collected it in Kitaab An-Nikaah under the chapter **"Whoever among you is able to provide housing"** (1402).

What is important is that this worship which these individuals, may Allaah be pleased with them, wanted was a burden and it contradicts the Sunnah; however, the Prophet *('alayhi salaatu wa salaam)* still asked them and sought their acknowledgement: **"Did they say that?"** they said, **"Yes."** He said,

أَمَا وَ اللهِ إِنِّي لَأَخْشَاكُمْ للهِ وَ أَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَ أُفْطِرُ ، وَ أُصَلِّي وَ أَرْقُدُ ، وَ أَتَزَوَّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

> **"As for me, by Allaah, verily I have more fear and *taqwaa* of Allaah than you all; yet, I fast and I break my fast, I pray at night and I sleep, and I marry women; so whoever turns away from my sunnah is not from me."**

Meaning: Whoever turns away from my path and adopts a more difficult form of worship is not from me.

This *hadith* proves the imperativeness of moderation in worship. It is imperative that one is moderate in all affairs, because if he becomes neglectful he will lose out on an abundance of good, and if he overburdens himself, he will

eventually become tired, weak, and turn away from it.

For this reason, it is mentioned in the *hadith,*

إِنَّ الْمُنْبَتَّ لَا أَرْضًا قَطَعَ وَ لَا ظَهْرًا أَبْقَى

> **"Indeed, the immoderate person does not only fail to reach his destination, but also exhausts his mount (i.e. means of transportation)."** [21]

The immoderate person is he who walks night and day; he exhausts his means of transportation. Eventually he becomes weak, exhausted, and fatigued, and sits down.

Therefore, moderation in worship is from the Sunnah of the Prophet *(sallallahu 'alayhi wa sallam).* So it is not appropriate for you, O servant, that you overburden yourself, but be moderate. Just as it was previously mentioned in the *hadith* that the most beloved deed to Allaah is the most consistent one, even if it is little, so it is upon you to rest and not limit yourself or overdo it. Indeed the finest guidance is the guidance of the Prophet *(sallallahu 'alayhi*

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[21] Al-Bayhaqee collected it in As-Sunan (1/19); and Ibn Hajr mentioned it in his explanation of Saheeh Bukhari "Fathul Bari" (11/297).

wa sallam). I ask Allaah that He makes us and you among those who follows his guidance, those who walk in his path and Sunnah.



HADITH NUMBER 144

١٤٤- وَ عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : ((هَلَكَ الْمُتَنَطِّعُونَ)) قَالَهَا ثَلَاثًا . رَوَاهُ مُسْلِمٌ .

الْمُتَنَطِّعُونَ : الْمُتَعَمِّقُونَ الْمُتَشَدِّدُونَ فِي غَيْرِ مَوَاضِعِ التَّشْدِيدِ .

144- On the authority of Ibn Mas'ood *(radhiallahu 'anhu)* that the Prophet *(sallallahu 'alayhi wa sallam)* said, "the *mutanat'ti'oon* are ruined." He said this three times. [22]

The *mutanat'ti'oon* are those who immerse themselves in a subject, and are strict in areas that don't require strictness.

Explanation

The author *(rahimahullah)* said regarding what was transmitted from 'Abdullaah bin Mas'ood

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[22] Muslim collected it in Kitaabul 'Ilm under the chapter **"the mutanat'ti'oon are ruined"** (2670).

(radhiallahu 'anhu) that the Prophet *(sallallahu alayhi wa sallam)* said,

هَلَكَ الْمُتَنَطِّعُونَ . هَلَكَ الْمُتَنَطِّعُونَ . هَلَكَ الْمُتَنَطِّعُونَ .

"the *mutanat'ti'oon* are ruined, the *mutanat'ti'oon* are ruined; the *mutanat'ti'oon* are ruined."

The word **"Ruin"** is the opposite of **"remaining"** that is to say that they are ruined and in loss. *Al-mutanat'ti'oon* are those who are rigid in their religious and worldly affairs. Because of this, the following *hadith* asserts,

لَا تُشَدِّدُوا فَيُشَدِّدَ اللهُ عَلَيْكُمْ

"Do not be rigid, for Allaah will be rigid upon you." [23]

Look at the story of the children of Isra'eel when they killed a person, buried him, and disputed with one another until *fitnah* was on the verge of stirring up amongst them. Musa *('alayhi salaatu wa salaam)* said to them,

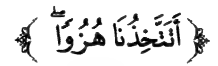
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[23] Abu Dawud collected it in Kitaabul Adab under the chapter **"Regarding envy"** (4904), and Abu Ya'laa (6/365).

﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تَذۡبَحُواْ بَقَرَةً﴾

"Verily, Allaah commands you that you slaughter a cow." [24]

Meaning: take a part of it and strike the dead person with it, then he will inform you of who killed him. So they said,



"Do you make fun of us?"

Meaning: "You are saying to us to slaughter a cow and strike the dead person with a part of it; who in return shall inform you who killed him?" Had they yielded and submitted to Allaah's command and slaughtered any cow, they would have achieved their objective; however, they were rigid in their view, so they were ruined.

They said, **"Call upon your Lord for us that He may make plain to us what it is!"** Afterwards, they said, **"Call upon your Lord for us to make plain to us its color."** Then they said, **"Call upon your Lord that He specify what it is and what it does."** So after they were rigid upon

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[24] Al-Baqarah (2:67)

themselves, they slaughtered it, although they almost did not do it.

Likewise, being rigid in worship involves hardening on oneself in prayer, fasting, and other than that concerning what Allaah has made easy. Indeed if he is hard on himself regarding what Allaah has made easy upon him, he is ruined.

Among those things is what some ill people do especially in Ramadhaan where Allaah has made it allowable for them to break their fast since he is sick and needs food and drink; however, he forces it on himself and continues to fast. Such a person matches the earlier description in the *hadith*:

هَلَكَ الْمُتَنَطِّعُونَ

"the *mutanat'ti'oon* are ruined."

In addition, among those things is what some diligent students of knowledge do in the area of *tawheed:* you will find whenever verses or *ahadith* pertaining to *Ar-Rabb* (i.e., the Lord) are mentioned, they conduct a critical research on them and ask questions they are obliged not to ask, and that the *salaf* of this Ummah from the companions, the second generation of Muslims,

and the Imams of guidance never inquired about.

One of them will conduct a critical research on matters not made obligatory upon him with extremism and boastfulness. We advise: Don't feel free to make unnecessary inquiries (i.e. about Allah's names and attributes) the same as the companions, who held off from doing so. Otherwise, may Allah deprive you of success, and be assured that you will suffer calamities, difficulties, and troubling situations.

For example, some people say, "Allaah, the Mighty and Sublime, has fingers as mentioned in the authentic narration...

إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ.

"Verily all of the hearts' of humanity are between the two fingers of Ar-Rahman just like one heart, which he turns however He pleases."[25]

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[25] Muslim collected it in Kitaabul-Qadr under the chapter **"Allaah turns the hearts however He pleases"** (2654).

So the extremist comes and asks, "What is the number of His fingers? And do they have fingertips? And what is the number of them?" and so forth.

Likewise for example,

يَـنْـزِلُ رَبُّـنَـا إِلَـى الـسَّـمَـاءِ الـدُّنْـيَـا كُـلَّ لَـيْـلَـةٍ حِـيـنَ يَـبْـقَـى الـثُّـلُـثُ الْآخِـرُ.

"Our Lord descends to the lowest heaven every night when the last third remains."[26]

He says, "How does He descend? How does He descends in the latter third of the night while the latter third of the night rotates throughout the earth? This implies that He is in a constant state of descent," and the likes from speech for which they will not be rewarded nor praised. They are closer to committing a sin than being safe; and they are closer to being blameworthy than being praiseworthy.

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[26] Al-Bukhari collected it in Kitaabul-Tawheed under the chapter **"Allaah's (the sublime) statement: "They want to change Allaah's Words.[Surah Fath 47:15]"** (7494); and Muslim collected it in Kitaabul Salatul-Musaafireen under the chapter **"having revert desire for supplicating"** (758).

One shouldn't seek to know about that which one won't be held accountable for; besides, matters like the above are from the unseen. Those better and more accomplished than the extremist didn't seek to know about these matters. So it is obligatory upon him to refrain from so and say, “We hear, obey, deem it to be the truth, and believe.” As for researching matters from the unseen, this, undoubtedly, is a form of extremism.

Also among those things is some students of knowledge diluting linguistic implications with a probabilistic approach (or argumentative discourse). You find them repeating, “This word can probably be so and so” until the benefit from the text is lost; this strips the textual proof of its certainty and voids it of any benefit; this is a wrongful act.

Take what is apparent from texts and leave this probabilistic approach. For if we were to give precedence to the probabilistic approach over textual evidences in the book of Allaah and the Sunnah of His Messenger *(sallallahu ‘alayhi wa sallam),* there wouldn't be a single *hadith* or verse left for evidence and a countless number of theories would be introduced. This argumentative process is potentially an illusion from the Shaytan, which he introduces to one’s

heart in order to shake his *'aqeedah* and *imaan*, and Allaah forbid.

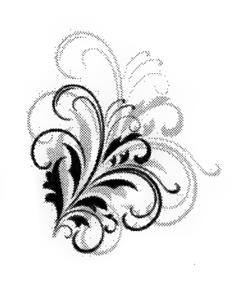
And also among those things is some individuals being over strict regarding ablution. For example, you will find one performing ablution three, four, five, seven, or more times in succession than that, and he is in no need of it. It is reported that Ibn 'Abbaas *(radhiallahu 'anhuma)* would perform ablution and the spot beneath the place of ablution had only few drops of water, indicating how little water he used. However, you would find some people strict about the water, so Allaah is strict towards them. One of them believes these whispers (of Shaytaan) and repeats ablution four, five, six, or more times without being satisfied. He trusts Shaytaan, and eventually loses control (over his own intellect), until he says, "Is there any rational person who does this?"

In addition, making *ghusl* from major sexual impurity, you find him becoming weary when performing *ghusl*, in placing water in his ears and nostrils. All of this falls under the Messenger's *('alayhi salaatu wa salaam)* statement:

هَلَكَ الْمُتَنَطِّعُونَ . هَلَكَ الْمُتَنَطِّعُونَ . هَلَكَ الْمُتَنَطِّعُونَ .

"The *mutanat'ti'oon* are ruined, the *mutanat'ti'oon* are ruined; the *mutanat'ti'oon* are ruined."

Anyone who is strict upon himself in a matter that Allaah has made spacious for him falls under this *hadith,* and Allaah is the One who grants success.



HADITH NUMBER 145

١٤٥- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : ((إِنَّ الدِّينَ يُسْرٌ ، وَ لَنْ يُشَادَّ الدِّينُ إِلَّا غَلَبَهُ ، فَسَدِّدُوا وَ قَارِبُوا وَ أَبْشِرُوا ، وَ اسْتَعِينُوا بِالْغَدْوَةِ وَ الرَّوْحَةِ وَ شَيْءٍ مِنَ الدُّلْجَةِ)) رَوَاهُ الْبُخَارِي .

وَ فِي رِوَايَةٍ لَهُ : سَدِّدُوا وَ قَارِبُوا وَاغْدُوا وَرُوحُوا ، وَ شَيْءٍ مِنَ الدُّلْجَةِ ، الْقَصْدَ الْقَصْدَ تَبْلُغُوا)) .

145- On the authority of Aboo Hurairah *(radhiallahu 'anhu)* from the Prophet *(sallallahu 'alayhi wa sallam)*, who said, "Indeed the religion is easy and no one will ever be overstrict in the religion except that it will overtake him. So be moderate, or (if unable) try to get as close as you can to *istiqaamah* and glad tidings (to you). Seek Allaah's aid in the early morning, the late afternoon, and the last part of the night. It is

upon you to be moderate in all matters of speech and action." (Al-Bukhari) [27]

And in another wording: **"Be moderate or (if unable) try to get close to *istiqaamah* and leave out in the early morning and return in the afternoon and the last part of the night. Obtain it in moderation."**[28]

Explanation

The author *(rahimahullah)* preceded this in the chapter of **"Moderation in acts of worship"** with the *hadith* of Aboo Hurairah *(radhiallahu anhu)* that the Prophet *(sallallahu 'alayhi wa sallam)* said,

إِنَّ الدِّينَ يُسْرٌ

"Indeed the religion is easy."

Meaning: the religion that Allaah sent Muhammad *(sallallahu 'alayhi wa sallam)* with and the religion that the servants practice for

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[27] Al-Bukhari collected it in Kitaabul Emaan under the chapter **"the religion is easy"** (39).
[28] Al-Bukhari collected it in Kitaabul Riqaaq under the chapter **"moderation and consistency in deeds"** (6463).

their Lord and single Him out with in worship is easy. Allaah says:

﴿ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ ﴾

"Allaah intends for you ease, and He does not want to make things difficult for you." [29]

Allaah says regarding the command to perform ablution, *ghusl* from sexual impurity, and performing *tayyammum* due to the lack of water or sickness:

﴿ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ ﴾

"Allaah does not want to place you in difficulty." [30]

And Allaah, The Sublime says,

﴿ وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍۚ ﴾

"And strive hard in Allaah's Cause as you ought to strive (with sincerity and with

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[29] Al-Baqarah (2:185)
[30] Al-Māidah (5:6)

all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship." [31]

Therefore, all texts indicate that this religion is easy and it is so. If one were to contemplate the daily acts of worship, he would find the five prayers are spread out and distributed throughout the day; and purification precedes it for both the body and the heart. So the person performs ablution at the time of every prayer and says,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

"I testify that none has the right to be worshipped in truth except Allaah; and I testify that Muhammad is His servant and messenger. O Allaah, make us among those who repent often and make us among those who purify themselves."

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[31] Al-Hajj (22:78)

So he purifies his body first then his heart with *tawheed*, and afterwards he prays.

Also, if one contemplates Zakat, the third pillar of *Islaam,* you will find it to be facilitated. Firstly, Zakat is not obligatory except in increasing wealth or anything similar. It's not mandated on every single type of wealth; rather it is obligatory upon increasing wealth, which multiples and increases like merchandise or whatever else is similar like gold and silver even if it doesn't increase.

As for what the person utilizes in his house and means of transportation; the Prophet *('alayhi salaatu wa salaam)* said,

لَيْسَ عَلَى الْمُؤْمِنِ فِي عَبْدِهِ وَ لَا فَرَسِهِ صَدَقَةٌ

> **"No sadaqah is due (to be paid) on the believers' servant or horse."** [32]

All of the containers in the house, household effects, the servants in the house, the cars and other than that from what the person utilizes

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[32] Al-Bukhari collected it in Kitaabul Zakat under the chapter **"Sadaqah is not due upon the believers' horse"** (1463); and Muslim collected it in Kitaabul Zakat under the chapter **"No Zakat is due (to be paid) upon the Muslim's servant or horse"** (982).

exclusively for himself. For those things have no Zakat upon it and this is the easiness of Islam.

Then the obligatory Zakat is very easy. It is 4/10 tenths; meaning one out of forty. This is easy as well. So when you pay the Zakat it will never diminish your wealth just as the Prophet *('alayhi salaatu wa salaam)* said,

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ

"Sadaqah will not diminish wealth"[33]

Rather it will bring about blessings, multiply it, purify it, and cleanse it.

Take a look at fasting also; it is not all year and not half of the year, nor a quarter of the year. Rather, it is one month out of the twelve months and along with that it has been made easy. When you become sick then break your fast; when you travel then break your fast; when you are not able to fast during the whole time then feed for every day a poor person.

Take a look at Hajj also, it is has been made easy. He, the Most High, says,

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[33] Muslim collected it in Kitaabul Birr wa Silah under the chapter **"the recommendation of pardoning and humbling"** (2588).

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلاً﴾

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses." [34]

Whoever is not able, but is wealthy, he can assign a representative to perform hajj on his behalf; however, if he is incapable neither financially nor physically, the obligation of hajj is no longer effective.

In summary, the religion is easy in the foundation of its legislation and easy in whatever necessitates the need for ease. The Prophet *('alayhi salaatu wa salaam)* said to Imraan ibn Husayn,

صَلِّ قَائِمًا ، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا ، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ .

[34] Ali Imraan (3:97)

"Pray standing, and if you are not able then pray sitting, and if you are not able then pray on your side." [35]

Then the Prophet *(sallallahu alayhi wa sallam)* said,

وَ لَـنْ يُـشَـادَّ الـدِّيـنَ أَحَـدٌ إِلَّا غَـلَـبَـهُ

"no one will ever be overstrict in the religion except that it will overtake him."

Meaning: No one should ever seek being overstrict in the religion except that it will overtake him, defeat him, he will become weary, bored, tired, and afterwards fatigued and abandon it. This is the meaning of his statement,

وَ لَـنْ يُـشَـادَّ الـدِّيـنَ أَحَـدٌ إِلَّا غَـلَـبَـهُ

"no one will ever be strict in the religion except that it will overtake him."

Meaning: that if you strict in the religion and seek rigidness then the religion will overtake you and will eventually be ruined just as the Prophet

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[35] Al-Bukhari collected it in Kitaabul Taqseer under the chapter **"if he is not able to pray sitting then pray on his side"** (1117).

(sallallahu alayhi wa sallam) said in the previous *hadith*

هَـلَـكَ الْـمُـتَـنَـطِّـعُـونَ

"the *mutanat'ti'oon* are ruined."

He *('alayhi salaatu wa salaam)* said,

فَـسَـدِّدُوا وَ قَـارِبُـوا وَ أَبْـشِـرُوا

"So be moderate, and try to get close to *istiqaamah*, and glad tidings (to you)."
"Be moderate"

Means: to maintain uprightness and correctness in all your actions. If this is not easy, then try to draw yourself as close as possible to what is right. For this reason, he said, **"and try to get close to *istiqaamah*"** the letter وَ "wow" (i.e. and) really means **"or"** that is to say, **"Be moderate, if able, and if not able then try to get as close as possible to *istiqaamah*."**

The statement,

وَ أَبْـشِـرُوا

"and glad tidings (to you)"

Meaning: glad tidings to you for when you are moderate upon what is correct, or if you try to get as close as possible to what is right then await glad tidings of an abundant reward, good, and assistance from Allaah, the Mighty and Sublime.

The Prophet *('alayhi salaatu wa salaam)* manages to utilize this discourse often; He would give glad tidings to his companions with what would make them happy. For this reason, it is obligatory for one to be eager to bring about happiness to his brothers (in faith) as much as possible by giving glad tidings, smiling, and so forth.

From that is what the Prophet *('alayhi salaatu wa salaam)* related to his companions of what Allaah, the Sublime, will say on the Day of Resurrection:

يَا آدَمُ ، فَيَقُولُ : لَبَّيْكَ وَ سَعَدَيْكَ وَ الْخَيْر فِي يَدَيْكَ ، فَيَقُولُ : أَخْرِجْ بَعْثَ النَّارِ ، قَالَ : وَ مَا بَعْثُ النَّارِ ؟ قَالَ : مِنْ كُلِّ أَلْفٍ تِسْعِمَائَة وَ تِسْعَة وَ تِسْعِينَ .

"O Ādam," and he will say, "I am here upon your obedience and all good is

within your hands." And He (Allaah) will say, "Bring out the delegation from Hell." He (Ādam) will say, "What is the delegation from Hell?" He (Allaah) will say, "One person from every thousand people."

That became unbearable for the companions and they said,

يَا رَسُولَ اللهِ ، أَيُّنَا ذَلِكَ الْوَاحِدُ ؟ قَالَ : أَبْشِرُوا ، فَإِنَّ مِنْ يَأْجُوجَ وَ مَأْجُوجَ أَلْفًا ، وَ مِنْكُمْ رَجُلٌ . ثُمَّ قَالَ : وَ الَّذِي نَفْسِي بِيَدِهِ ، إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ ، فَكَبَّرْنَا ، فَقَالَ : أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ، فَكَبَّرْنَا ، فَقَالَ : أَرْجُوا أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ ، فَكَبَّرْنَا ، فَقَالَ : مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَبْيَضَ ، أَوْ كَشَعَرَةٍ بَيْضَاءِ فِي جِلْدِ ثَوْرٍ أَسْوَدَ .

"O Messenger of Allaah, which of us is that one (person)?" He said, **"Glad tidings to you, for indeed the thousand are from**

> **the Ya'jooj and Ma'jooj, and from you is one man." Then he said, "By the One in Whose Hand is my soul, verily I hope that you all will be one-quarter of the inhabitants of Paradise," and they said "*Allaahu Akbar.*" Then he said, "I hope that you all will be one-third of the inhabitants of Paradise," and they said "*Allaahu Akbar.*" Then he said, "I hope that you all will be half of the inhabitants of Paradise," and they said "*Allaahu Akbar.*" Then he said, "You all will be like a strand of black hair on the skin of a white bull or like a strand of white hair on the skin of a black bull."**[36]

In this manner, one should give glad tidings to his fellow brothers as much as possible. However, sometimes warnings are better. It is possible that your Muslim brother neglects an obligation or commits an unlawful action. Warning and frightening him in this instance works in his favor. So it is advisable for one to use wisdom; however, giving glad tidings should be more frequent. If a man comes to you, for example, and says he unlawfully indulged

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[36] Al-Bukhari collected it in Kitaabul Ahadith Anbiyaa' under the chapter **"the story about the Ya'jooj and Ma'jooj"** (3348); and Muslim collected it in Kitaabul Emaan under the chapter **"Allaah will say to Ādam...."** (222).

himself and commits major acts of disobedience, but inquired whether there was any repentance for him. It is a must for you to say, "Yes, glad tidings. If you repent to Allaah, Allaah will accept your repentance." For you have brought happiness to him; and you have brought hope to him so that he would not despair from the mercy of Allaah, the Mighty and Sublime.

In summary, the Messenger *('alayhi salaatu wa salaam)* said,

سَدِّدُوا وَ قَارِبُوا وَاغْدُوا وَرُوحُوا ، وَ شَيْءٍ مِنَ الدُّلْجَةِ ، الْقَصْدَ الْقَصْدَ تَبْلُغُوا

"So be moderate, and try to get close to *istiqaamah* and glad tidings (to you). Seek Allaah's aid in the early morning, the late afternoon, and the last part of the night. It is upon you to be moderate in all matters of speech and action."

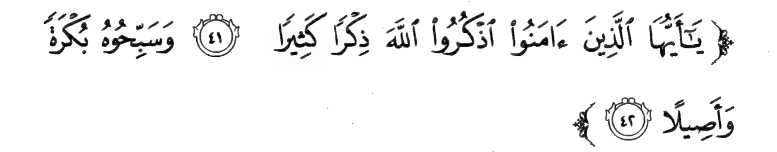
Meaning: seek assistance during early part and latter part of the day, and during a portion of the night.

الْقَصْدَ الْقَصْدَ تَبْلُغُوا

"It is upon you to be moderate in all matters of speech and action."

It could be inferred that the Messenger *(sallallahu 'alayhi wa sallam)* wanted to make a similitude between the physical and the incorporeal journey. The person who embarks in a physical journey should set off on his journey during the first part of the day, the latter part of the day, or during a portion of the night because that is the most invigorating time for resting and travelling.

It could also be inferred that he intended that the first of the day and its latter part is the time for making *tasbeeh*, just as Allaah, the Sublime, says,



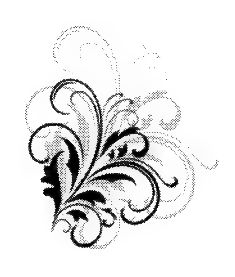
"O you who believe! Remember Allaah with much remembrance. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers]." [37]

Likewise, the night is the time for standing in prayer.

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[37] Al-Ahzaab (33:41-42)

At any rate, the Messenger *('alayhi salaatu wa salaam)* ordered us not to devote all of our time for worship because that will lead to boredom, weariness, fatigue, and in the end abandonment (of worship). May Allaah aid us and you upon remembering him, showing gratitude, and being excellent in worship of Him.



HADITH NUMBER 146

١٤٦- وَ عَنْ أَنَسٍ - رَضِيَ اللهُ عَنْهُ - قَالَ : دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ الْمَسْجِدَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ : ((مَا هَذَا الْحَبْلُ ؟)) قَالُوا : هَذَا حَبْلٌ لِزَيْنَبَ ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ . فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((حُلُّوهُ ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ ، فَإِذَا فَتَرَ فَلْيَرْقُدْ)) . مُتَّفَقٌ عَلَيْهِ

146- On the authority of Ibn Abbas (radiallahu anhu), he said, "the Prophet *(sallallahu 'alayhi wa sallam)* entered the *masjid* and there was a rope stretched between two columns, and he said, "What is this rope (for)?" they said, "This is a rope for Zaynab. When she becomes tired she ties it to herself." So he said, "Untie it. Each of you should pray according to his energy, and if he becomes tired he should sleep." (Agreed upon) [38]

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[38] Al-Bukhari collected it in Kitaabul Tahajjud under the chapter **"What is dislike from strictness in worship"** (1150); and Muslim collected it in Kitaabul Salat Musaafireen under the chapter **"Ordering the person who becomes sleepy in prayer...."** (784).

Explanation

The author *(rahimahullah)* mentioned what Anas bin Malik *(radhiallahu 'anhu)* transmitted that

دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ الْمَسْجِدَ

"the Prophet *(sallallahu 'alayhi wa sallam)* entered the *masjid*."

Meaning: the Prophet's masjid.

فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ

"There was a rope stretched between two columns"

Meaning: between two pillars.

He said,

"What is this rope (for)?" they said, "this is a rope for Zaynab to tie herself to and if she becomes fatigued from the prayer she hangs on to it to remain awake."

So the Prophet *(sallallahu 'alayhi wa sallam)* said, **"untie it,"**

Meaning: loosen it and remove it. Then he said,

، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَرْقُدْ

"Each of you should pray according to his energy and if he becomes tired he should sleep."

In this (statement) is an evidence that it is inappropriate for one to be strict and rigid in worship, such that he burdens himself with more than he can handle. Rather he should pray as long as he has zeal, whilst when he feels fatigued, he should rest and sleep. If he prays while being fatigued, his thinking may become confused, bored, and uninterested and perhaps he will dislike worship. Perhaps he will start to supplicate for himself and suddenly make *du'aa* against himself. If he prostrates while being overtaken by sleepiness perhaps he may want to say, **"O my Lord forgive me"** and instead he says, **"O my Lord do not forgive me."** For this reason the Prophet *('alayhi salaatu wa salaam)* ordered the rope to be untied and ordered us to pray with zeal and we should rest when we feel fatigued.

Even if this is mentioned about the prayer, it still covers all deeds. One should not burden oneself more than one can handle. Rather, one must deal with oneself with gentleness and ease; and not rush. Perhaps matters are delayed for a wisdom that Allaah has intended. So don't say,

"I want to tire myself." Rather, wait and give yourself your due rights. Afterwards, what is aimed for will be achieved.

Among the examples of this is a student of knowledge reviewing his studies while he is sleepy. He exhausts himself without avail because whoever reviews (his studies) while being sleepy will not gain benefit even if he thinks he is gaining benefit. For this reason it is obligatory for one overtaken by sleepiness while reviewing books on Minhaj or otherwise to close the book, go to sleep, and take a break.

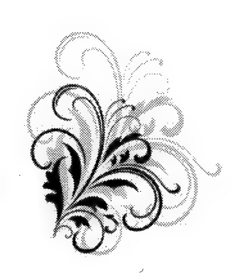
This is any time—even if it drowsiness overtakes him after Asr prayer and he wants to sleep and take a break, then this is harmless. Or after Fajr prayer he may want to sleep and take a break, this is harmless. Anytime sleep comes to you then sleep; and anytime you become energetic do deeds,



"So when you have finished (from your occupation), then stand up for Allaah's worship. And to your Lord (Alone) turn

(all your intentions and hopes and) your invocations." [39]

Every matter should be done with ease except what Allaah has made a religious duty upon you. It is a must that it is done within the fixed period; however, superogatory matters are flexible. Do not overburden yourself in the least. We ask Allaah to assist us and you upon remembering Him, showing gratitude to Him, and performing worship excellently.



[39] Ash-Sharh (94:7-8)

HADITH NUMBER 147

١٤٧- وَ عَنْ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا - أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : ((إِذَا نَعَسَ أَحَدُكُمْ وَ هُوَ يُصَلِّي ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَ هُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ)) مُتَّفَقٌ عَلَيْهِ

147- On the authority of 'A'isha *(radiallahu anha)* that the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* said, "If any of you becomes drowsy while he is praying then he should sleep until it leaves from him. Indeed if any of you prays while drowsy, he does not know whether he may begin to seek Allaah's forgiveness and curse himself (instead)." (Agreed upon) [40]

Explanation

[40] Al-Bukhari collected it in Kitaabul Wudoo' under the chapter **"Performing ablution after sleep...."** (212); and Muslim collected it in Kitaabul Salat Musaafireen under the chapter **"A matter concerning drowsiness in prayer"** (786).

The author *(rahimahullah)* mentions concerning what was transmitted from 'A'isha *(radhiallahu 'anha)* that the Messenger of Allaah *(sallallahu alayhi wa sallam)* said,

إِذَا نَعَسَ أَحَدُكُمْ وَ هُوَ يُصَلِّي ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ

"If any of you becomes drowsy while he is praying then he should sleep until it leaves him."

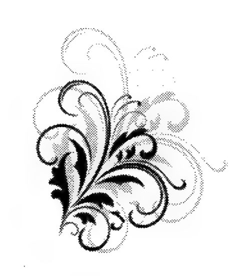
The word **"drowsy"** means slackness in the senses caused by a strong need for sleep so the person is unable to proceed with his senses. Because of that, the Prophet *(sallallahu 'alayhi wa sallam)* advised whoever is overtaken by drowsiness while praying to quit his prayer and not pray while drowsy. He then explained that with his following statement,

، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَ هُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ

"Indeed if any of you prays while drowsy he does not know whether he may begin to seek Allaah's forgiveness and curse himself (instead)."

In exchange for him saying, "O Allaah, forgive me for my sin," he begins cursing himself on part of the sin which he wants to seek forgiveness for; and perhaps likewise he wanted to ask Allaah for Paradise instead he asks for Hell; or perhaps he wants to ask for guidance, but instead asks his Lord for misguidance and the likes. For this reason the Prophet *(sallallahu 'alayhi wa sallam)* ordered this person to sleep.

Among the wisdoms of that is that the person has a right over himself and if he forces himself to perform worship, he will have oppressed himself. So you, O brother (in Islam), do not be negligent and limit yourself, and do not be excessive. It can be deduced from this *hadith* that it is not appropriate for the person to overburden himself and oppress himself in worship. Rather he should only take on what he can bear and Allaah is the One Who grants success.



HADITH NUMBER 148

١٤٨- وَ عَنْ أَبِي عَبْدِ اللهِ جَابِرِ بْنِ سَمُرَةَ - رَضِيَ اللهُ عَنْهُمَا - قَالَ : ((كُنْتُ أُصَلِّي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ الصَّلَوَاتِ ، فَكَانَتْ صَلَاتُهُ قَصْدًا ، وَ خُطْبَتُهُ قَصْدًا)) رَوَاهُ مُسْلِمٌ .

قَوْلُهُ : ((قَصْدًا)) أَيْ بَيْنَ الطُّولِ وَ الْقِصَرِ .

148- On the authority of Aboo 'Abdillah Jaabir bin Samurah *(radhiallahu anhuma)*, who said, "I use to pray with the Prophet *(sallallahu 'alayhi wa sallam)*, and his prayer was moderate and his speech was moderate." (Muslim collected it) [41]

His statement, **"moderate"** means: between lengthiness and briefness.

Explanation

In the *hadith* of Jaabir bin Samurah *(radhiallahu anhuma)*, he said he prayed with the Prophet *(sallallahu 'alayhi wa sallam)*, and what is

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[41] Muslim collected it in Kitaabul Jumuah under the chapter **"lightening the prayer and the sermon"** (866).

apparent is that he meant Jumu'ah. His prayer and sermon was moderate. The word **"moderate"** means a position in the middle that does not bring about inappropriate shortness nor boring lengthiness. It has been established that the Prophet *(sallallahu 'alayhi wa sallam)* said,

إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَ قِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فِقْهِهِ.

"Indeed the length of a man's prayer and the shortness of his speech is an indication of his understanding"[42]

Meaning: it is a sign of his understanding and a proof of it. What is taken from this *hadith* is that it is not appropriate for one to overstrain and burden himself in worship. Rather he should only take on what he can bear, and Allaah is the One Who grants success.



[42] Muslim collected it in the Kitaabul Jumuah under the chapter **"lightening the prayer and the sermon"** (869).

HADITH NUMBER 149

١٤٩ - وَ عَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ اللهِ - رَضِيَ اللهُ عَنْهُ - قَالَ : آخَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ بَيْنَ سَلْمَانَ وَ أَبِي الدَّرْدَاءِ ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ : مَا شَأْنُكِ ؟ قَالَتْ : أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا . فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا ، فَقَالَ لَهُ : كُلْ فَإِنِّي صَائِمٌ ، قَالَ : مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ . فَأَكَلَ ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ ، فَقَالَ لَهُ : نَمْ ، فَنَامَ . ثُمَّ ذَهَبَ يَقُومُ ، فَقَالَ لَهُ : نَمْ فَلَمَّا كَانَ مِنْ آخر اللَّيْلِ قَالَ سَلْمَانُ : قُمِ الآنَ . فَصَلَّيَا جَمِيعًا ، فَقَالَ لَهُ سَلْمَانُ : إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا ، وَ إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا ، وَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا ، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ . فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فَذَكَرَ لَهُ ، فَقَالَ

النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((صَدَقَ سَلْمَانُ)) رَوَاهُ الْبُخَارِي .

149- On the authority of Aboo Juhayfah Wahb bin 'Abdillah *(radhiallahu anhu)*, he said, "the Prophet *(sallallahu 'alayhi wa sallam)* made Salmaan and Aboo Ad-Dardaa' brothers. Salmaan visited Aboo Ad-Dardaa' and saw Umm Dardaa' dressed in a shabby garment and he asked, "What is the matter with you?" She said, "Your brother, Aboo Ad-Dardaa', neglects the materialistic worldly life." So Aboo Ad-Dardaa' came and fixed food for him. He said, "Eat, for verily I am fasting." He (Salmaan) said, "I will not eat until you eat." So he ate. Then when night came Aboo Ad-Dardaa' begin to stand for the night prayer and he said to him (Aboo Ad-Dardaa'), "Go to sleep," and he went to sleep. He again began to stand for the night prayer and he (Salmaan) said to him, "Go to sleep." So when the latter part of the night came, Salmaan said, "Stand now for the night prayer." So they prayed together. Salmaan said to him, "Indeed, your Lord has a right over you, your self has a right over you, and your family has a right over you, so give everyone their rights." So he went to the Prophet *(sallallahu*

***'alayhi wa sallam)* and mentioned that to him and the Prophet *(sallallahu 'alayhi wa sallam)* said, "Salmaan has spoken the truth," (Al-Bukhari collected it)** [43]

Explanation

The author *(rahimahullah)* said concerning what was collected on the authority of Aboo Juhayfah Wahb bin 'Abdillah that the Prophet *(sallallahu 'alayhi wa sallam)* made Salmaan and Aboo Ad-Dardaa' brothers *(radhiallahu 'anhuma).* **Meaning:** When the *muhaajiroon* came to Al-Madinah, the Prophet *(sallallahu 'alayhi wa sallam)* joined them and the Al-Ansaar in the bond of brotherhood. The Ansaar made accommodations with their homes and Imaan before themselves. So the Muhaajiroon, with the bond of brotherhood to the Ansaar, became equivalent to blood brothers to the point that they inherited from one another until Allaah, the Mighty and Sublime, revealed,

﴿وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَٰبِ ٱللَّهِ﴾

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[43] Al-Bukhari collected it in Kitaabul Sawm under the chapter **"whoever takes an oath to his brother so he can break his voluntary fast"** (1968).

"But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allaah." [44]

So one day, Salmaan came to his brother Aboo Ad-Dardaa'"s house *(radhiallahu 'anhu)* and found his wife Umm Ad-Dardaa' dressed in a shabby garment. **Meaning:** She wasn't dressed as the newly married woman should be. Rather she wore clothing that was not beautiful. He said to her,

"What is the matter with you?"

She said,

"Indeed your brother, Aboo Ad-Dardaa' neglects the materialistic worldly life."

Meaning: He rejects the worldly life: family, food and everything.

Afterwards, when Aboo Ad-Dardaa' arrived, he served Salmaan food and presented it to him and said, **"Eat, for verily I am fasting"** so he (Salmaan) said to him, **"Eat, break your fast,"** because he knew from his wife's statement that he fasted all the time and he renounced the worldly life, including food and other than that. So he ate and went to sleep. Later he stood to

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[44] Al-Anfal (8:75)

pray the night prayer and Salmaan said to him, **"Go to sleep,"** so he went to sleep. Afterwards, he stood to pray the night prayer and he said, **"Go to sleep,"** and when the latter part of night came Salmaan *(radhiallahu 'anhu)* stood to pray the night prayer and they prayed together.

What is apparent is that they prayed together in congregation. It is also possible that each one of them prayed by himself at the same time. To pray the night prayer in congregation is permissible; however, it should not be done all the time. The Prophet *(sallallahu 'alayhi wa sallam)* prayed the night prayer in congregation with Ibn 'Abbas *(radhiallahu 'anhuma),* Hudhayfah bin Al-Yaman, and 'Abdullaah bin Mas'ood; however, the scholars say, **"Indeed this should be done occasionally, and not all of the time."**

Then Salmaan said to him,

إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا ، وَ إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا ، وَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا ، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ .

"Indeed your Lord has a right over you, your self has a right over you, and your

family has a right over you, so give everyone their rights."

This statement is the same statement the Prophet *('alayhi salaatu wa salaam)* said to 'Amr bin Al-Aas (radiallahu anhuma). So within this is a proof that it is not appropriate for one to overburden oneself fasting and standing in the night prayer, and he should only pray and stand (in the night) in a manner that will bring about good, when fatigue, hardship, and distress cease. Allaah is the One Who grants success.



HADITH NUMBER 151

١٥١- وَ عَنْ أَبِي رِبْعِيٍّ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأُسَيِّدِيِّ الْكَاتِبِ ، أَحَدِ كُتَّابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : لَقِينِي أَبُو بَكْرٍ - رَضِيَ اللهُ عَنْهُ - فَقَالَ : كَيْفَ أَنْتَ يَا حَنْظَلَةُ ؟ قُلْتُ : نَافَقَ حَنْظَلَةُ ! قَالَ : سُبْحَانَ اللهِ ! مَا تَقُولُ ؟ قُلْتُ : نَكُونُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ يُذَكِّرُنَا بِالْجَنَّةِ وَ النَّارِ كَأَنَّا رَأْيَ عَيْنٍ ، فَإِذَا خَرَجْنَا مِنْ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَافَسْنَا الْأَزْوَاجَ وَ الْأَوْلَادَ وَ الضَّيْعَاتِ نَسِينَا كَثِيرًا . قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ : فَوَ اللهِ لَنَلْقَى مِثْلَ هَذَا ، فَانْطَلَقْتُ أَنَا وَ أَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فَقُلْتُ : نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللهِ ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((وَ مَا ذَاكَ ؟)) قُلْتُ : يَا رَسُولَ اللهِ ، نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَ الْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَ الْأَوْلَادَ وَ

الضَّيْعَاتِ نَسِينَا كَثِيرًا . فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((وَ الَّذِي نَفْسِي بِيَدِهِ ، لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي ، وَ فِي الذِّكْرِ ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَ فِي طُرُقِكُمْ ، وَ لَكِنْ يَا حَنْظَلَةُ سَاعَةً وَ سَاعَةً)) ثَلَاثَ مَرَّاتٍ ، رَوَاهُ مُسْلِمٌ

151- On the authority of Aboo Rib'ee' bin Handhalah bin Ar-Rabee' Al-Usayidee the scribe, one of the scribes of the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* who said, "Aboo Bakr *(radhiallahu 'anhu)* met us and said, 'How are you O' Handhalah?' I said, 'Handhalah has acted as a hypocrite!' He said, 'Subhanallah!' I said, 'When we are with the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* and he reminds us of Paradise and Hell, it is as if we see it with our own eyes; but when we leave the Messenger of Allaah *(sallallahu 'alayhi wa sallam)*, we have fun with our wives, children, and lifestyle and forget much.' Aboo Bakr *(radhiallahu 'anhu)* said, 'By Allaah we will meet (Allaah) like this.' So Aboo Bakr and I left quickly until we came to the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* and I said, 'O Messenger

of Allaah, Handhalah has acted as hypocrite!' so the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* said, 'What is it?' I said, 'O Messenger of Allaah, we are with you and you remind us of Hell and Paradise as if we see it with our own eyes. When we leave you we have fun with our wives, children, and lifestyle and forget much.' Then the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* said, "I swear by the One who has my soul in His Hand, if you continued upon what you are with me in remembrance (of that), indeed the angels would shake your hands while you are on your beds and on the road; however, O Handhalah, an hour and an hour.' He said this three times." (Muslim collected it) [45]

Explanation

The author *(rahimahullah)* said concerning what was transmitted from Handhalah, one of the scribes who wrote the revelation of the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* that he said, **Aboo Bakr *(radhiallahu***

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[45] Muslim collected it in Kitaabul Tawbah under the chapter **"The virtue of consistently remembering and contemplating matters of the hereafter..."** (2750).

***'anhu)* met us and I said, "Handhalah" meaning:** himself **"has acted as a hypocrite."** That is he became a hypocrite. He said that because he assumed himself *(radhiallahu 'anhu)* to have committed an act of hypocrisy. So Aboo Bakr said, **"What is that?"** he *(radhiallahu 'anhu)* said,

نَكُونُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ يُذَكِّرُنَا بِالْجَنَّةِ وَ النَّارِ كَأَنَّا رَأْيَ عَيْنٍ

> **"When we are with the Messenger of Allaah *(sallallahu 'alayhi wa sallam)* and he reminds us of Paradise and Hell, it is as if we see it with our own eyes,"**

Meaning: as if we saw Paradise and Hell with our own eyes due to the strength of our certainty (of them) when he *(sallallahu 'alayhi wa sallam)*) informed them of that; and whatever the Prophet *(sallallahu 'alayhi wa sallam)* informed them of was similar to witnessing it. Rather it was greater, because it is a report from the most truthful of creation *(salawatullaah wa salaamuhu 'alayhi)* and the most knowledgeable about Allaah.

فَإِذَا خَرَجْنَا مِنْ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَافَسْنَا الْأَزْوَاجَ وَ الْأَوْلَادَ وَ الضَّيْعَاتِ

"When we leave him we have fun with our wives, children, and lifestyle."

Meaning: we amuse ourselves with them and we forget what we were upon with the Prophet *(sallallahu 'alayhi wa sallam)*. So Aboo Bakr said to himself that he was stricken with similar to that. Then they went to the Prophet *(sallallahu 'alayhi wa sallam)* and when they arrived Handhalah said,

نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللهِ ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((وَ مَا ذَاكَ ؟))

"Handhalah has acted as a hypocrite, O' Messenger of Allaah." He said, **"What is it?"**

So he (Handhalah) informed him that when they were with the Prophet *(sallallahu 'alayhi wa sallam)* he would inform them of Paradise and Hell, giving them certainty as if they saw them with their own eyes; however, when they left they would have fun with their families, children, and lifestyle; and they would be distracted because of them and forget much.

So the Prophet *('alayhi salaatu wa salaam) said,*

وَ الَّذِي نَفْسِي بِيَدِهِ ، لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي ، وَ فِي الذِّكْرِ ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَ فِي طُرُقِكُمْ

"I swear by the One who has my soul in His hand if you continued upon what you are with me and remembrance (of that), indeed the angels would shake your hands while you are on your beds and on the road."

Meaning: from strength of (your) certainty they (angels) would shake your hands to honor and strengthen you. Because every time the servant's certainty increases, Allaah, Glorified be He and Sublime, will fortify and strengthen him just as He, the Sublime, says,

﴿ وَٱلَّذِينَ ٱهۡتَدَوۡاْ زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ تَقۡوَىٰهُمۡ ١٧ ﴾

"While as for those who accept guidance, He increases their guidance, and bestows on them their piety." [46]

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[46] Muhammad (47:17)

وَ لَكِنْ يَا حَنْظَلَةُ سَاعَةً وَ سَاعَةً . سَاعَةً وَ سَاعَةً . سَاعَةً وَ سَاعَةً .

"However, O Handhalah—an hour and an hour. An hour and an hour. An hour and hour."

Meaning: a time for the Lord, the Mighty and Sublime; and a time with the family and children; and a time for oneself to rest and give the rights to the people.

It is from the justice and perfection of the legislation of *Islaam* that Allaah, the Mighty and Sublime, has rights and He should be given His rights. Likewise, the person's soul has rights and should be given its rights. The family has rights and should be given its rights. Visitors and guests have rights and should be given their rights. One should establish all rights in an easy manner; and be devoted in worship to Allaah, the Mighty and Sublime, with ease. If one overburdens oneself and is too rigid, he will become bored and fatigued; and will neglect many rights.

Similarly, this rule applies for knowledge. So when one seeks knowledge and feels within himself boredom in reviewing any book, he should move to another book; and if he feels

within himself boredom in studying a specific discipline, he must move to another discipline. Likewise, he should rest and he will obtain abundant knowledge. As for forcing himself to do something, he will suffer boredom and fatigue that will make him abandon it except for whatever Allaah has willed.

Indeed some people force themselves to review, study, and research while being fatigued. It will preoccupy them and become a habit, to the point that he loses it and his chest becomes tightened, and Allaah gives of His bounty to whomever He pleases and Allaah is the owner of great bounty.



HADITH NUMBER 152

١٥٢- وَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : بَيْنَمَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ ، فَسَأَلَ عَنْهُ فَقَالُوا : أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ فِي الشَّمْسِ وَ لَا يَقْعُدَ ، وَ لَا يَسْتَظِلَّ وَ لَا يَتَكَلَّمَ ، وَ يَصُومَ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ ، وَلْيُتِمَّ صَوْمَهُ)) رَوَاهُ الْبُخَارِيُّ .

152- On the authority of Ibn 'Abbas *(radhiallahu 'anhuma)* he said, "Once the Prophet *(sallallahu 'alayhi wa sallam)* gave a sermon when suddenly a man was standing. He asked about him and they said, "He is Aboo Isra'eel who vowed to stand in the sun and not sit or take shade or speak and fast. So the Prophet *(sallallahu 'alayhi wa sallam)* said, "Order him to speak, take

shade, sit, and complete his fast." (Al-Bukhari collected it)[47]

Explanation

The author *(rahimahullah)* mentioned in the chapter on moderation in worship this *hadith,* in which a man called Aboo Isra'eel vowed to stand in the sun and not to sit, vowed to remain silent and not speak, and fast. The Prophet *(sallallahu 'alayhi wa sallam)* gave a sermon and saw this man standing in the sun so he asked about him and he was informed of his story. So the Prophet *(sallallahu 'alayhi wa sallam)* said,

مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ

"Order him to speak, take shade, sit, and complete his fast."

This vow contained some things beloved to Allaah, the Mighty and Sublime, as well as some things that are not beloved. That which was

[47] Al-Bukhari collected it in Kitaabul Aymaan and Nudhur under the chapter **"oaths concerning what he does not have the ability to do"** (6704).

beloved to Allaah was fasting, because fasting is an act of worship. The Prophet *(sallallahu 'alayhi wa sallam)* said,

مَـنْ نَـذَرَ أَنْ يُـطِـيـعَ اللهَ فَـلْـيُـطِـعْـهُ

"Whoever vows to obey Allaah then he must obey Him." [48]

As for his standing in the sun without sheltering himself under the shade in addition to the vow of silence, this is not beloved to Allaah, the Mighty and Sublime. For this reason, the Prophet *(sallallahu 'alayhi wa sallam)* ordered this man to abandon his vow.

It should be considered that the original verdict of vows is undesirability; rather some of the scholars of *Islaam* said, **"Indeed it is impermissible and unlawful to make a vow."** If one vows, one burdens himself with what Allaah has not burdened him with; because of this, the Prophet *(sallallahu 'alayhi wa sallam)* forbade making vows. He said,

إِنَّـهُ لَا يَـأْتِـي بِـخَـيْـرٍ ، وَ إِنَّـمَـا يَـسْـتَـخْـرِجُ بِـهِ مِـنَ الْـبَـخِـيـلِ.

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[48] Al-Bukhari collected it in Kitaabul Aymaan and Nudhur under the chapter **"vows in acts of obedience"** (6696).

"Indeed it will not bring about good; it will bring out stinginess." [49]

However, if it is decreed that one makes a vow then the vow has categories: one category is an oath, another is disobedience, and the third is obedience.

As for the first category, it is when one intends to emphasize a matter. For example, it may be said to someone, "You informed us of such and such; however, you did not tell the truth," and he says, "If I lied, then by Allaah I vow to fast the whole year." Undoubtedly, his purpose is to emphasize his statement in order that the people would believe him. This verdict has the ruling of an oath.

It is the same ruling if he intended encouragement; for example, if he said, "If I do not do such and such, then by Allaah I vow to fast the whole year." This is also intended as encouragement, so that he will do what he says. Its verdict has the ruling of an oath and the proof of this is the Prophet's *(sallallahu 'alayhi wa sallam)* statement,

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[49] Al-Bukhari collected it in Kitaabul Aymaan and Nudhur under the chapter **"fulfilling vows"** (6692, 6693, 6694); and Muslim collected it in Kitaabul Nadhr under the chapter **"forbidding vows and it will not returning anything"** (1639, 1640).

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَ إِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى .

"Indeed all actions are by intentions, and every person will receive what he intended."[50]

In the example mentioned, the person intended an oath, so for him is what he intended.

As for the second category: it is impermissible. It is impermissible when one makes a vow unlawful to fulfill. For example he says, "By Allaah, I vow to drink alcohol." This vow is impermissible. It is unlawful for him to drink alcohol; however, it is upon him to make an atonement for this oath based on the preponderant position even if some of the scholars said, "there is nothing against him." It is not intended that the vow be fulfilled; however, it is unlawful to fulfill it. An example of that is a woman who says, "by Allaah, I vow to fast on the days of my menstrual period." It is impermissible and unlawful for her to fast on her menstrual period and it is upon her to make an atonement for this oath.

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[50] Al-Bukhari collected it in Kitaabul Badu-Wahyee' under the chapter **"How did revelation begin"** (1); and Muslim collected it in Kitaabul Imaarah under the chapter **"his statement: Indeed all actions are by intentions"** (1907).

As for the third category, it is a vow to do an act of obedience. For example, one may say, “By Allaah, I vow to fast the white days (of the month),” which are the thirteenth, fourteenth, and fifteenth days of every Hijri month. It is binding upon him to fulfill his vow, due to the Prophet’s statement *(sallallahu ’alayhi wa sallam)*,

مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ

“Whoever vows to obey Allaah, then he must obey Him.”

Or someone may say, “By Allaah, I vow to pray two units of Salaatul-Duha,” it is binding upon him to fulfill his vow because it is an act of obedience and the Prophet *(sallallahu ’alayhi wa sallam)* said,

مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ

“Whoever vows to obey Allaah, then he must obey Him.”

If a vow includes both an act of obedience and disobedience, it is obligatory to fulfill the act of obedience; and discard the acts of disobedience in addition to making an atonement for this oath. In the *hadith*, the man who vowed to stand

in the sun and not take shade, nor speak, and to fast was ordered by the Prophet *(sallallahu 'alayhi wa sallam)* to fast because it was an act of obedience; however, he said regarding the standing, not taking shade, and not speaking,

مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ

"Order him to take shade, sit down, and speak."

Many of the people today make a vow whenever matters become farfetched and fear strikes. For example, if a person becomes sick he says,

"By Allaah, if Allaah cures me of my illness I will do such and such."

This is prohibited, due to undesirability or unlawfulness. Ask Allaah for well-being for your illness without making a vow; however, if we were to suppose that a person vows to do something if Allaah cures him of his illness and Allaah cures him, it is obligatory upon him to fulfill the vow, and Allaah is the One Who grants success.



CHAPTER 15

PRESERVING DEEDS

Allaah, the Sublime, says,

﴿ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ﴾

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened?" [51]

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[51] Al-Hadeed (57:16)

And Allaah, the Sublime, says,

﴿ وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ﴾

"and We sent 'Iesa (Jesus) son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance." [52]

And Allaah, the Sublime, says,

﴿ وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا ﴾

"And be not like she who unravels the thread which she has spun after it has become strong." [53]

And Allaah, the Sublime, says,

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[52] Al-Hadeed (57:27)
[53] An-Nahl (16:92)

﴿ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ﴿٩٩﴾ ﴾

"And worship your Lord until there comes unto you the certainty (i.e. death)." [54]

As for the *ahaadeeth*, among them is the *hadith* of *'A'isha*, which was mentioned in the previous chapter,

وَ كَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَوَامَ صَاحِبُهُ عَلَيْهِ.

"And the most beloved acts of obedience to Him is what is most consistently done."

Explanation

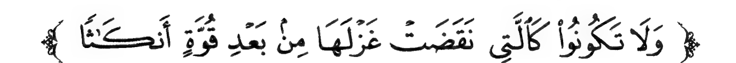
The author *(rahimahullah)* said, **"Chapter on preserving deeds" meaning:** righteous deeds.

When the author *(rahimahullah)* mentions **"Chapter on moderation in acts obedience,"** (it means) one must not overburden oneself in worship; he should only proceed in accordance to the Prophet's guidance *(sallallahu 'alayhi wa sallam)*. The author follows that chapter up with

[54] Al-Hijr (15:99)

"Chapter on preserving deeds." Many people, at times, are enthusiastic about the good and strive towards it; however, after that enthusiasm fades, they become initially reluctant and eventually negligent. This is very common with the youth because the youth have either intense exuberance or intense laziness since the majority of the youths' conduct is driven by passion without rationale. Sometimes they race toward worship, but then unfortunately become weak or lazy and eventually abandon it. Just as the author *(rahimahullah)* pointed out, one should be moderate in worship without getting carried away; he should preserve his deeds. Preserving acts of obedience is an indication of having fervent desire towards them. The most beloved deed to Allaah is what is most consistently done, even if it is miniscule. So if one preserves his worship and is steadfast upon it, this testifies to his love and fervent desire for the good.

The author mentions numerous verses; among them is Allaah's statement, the Sublime:



"And be not like she who unravels the thread which she has spun after it has become strong." [55]

As mentioned in the verse **"she who unravels the thread,"** she spun strong thread but afterwards unravels it until nothing remains. In the same manner, some people begin intensely in worship and after some time undo everything and abandon it all.

The author *(rahimahullah)* mentions, likewise, the children of Isra'eel from Allaah's statement,

﴿ وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ﴾

"And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that

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[55] An-Nahl (16:92)

> **they did not observe it with the right observance."** [56]

Meaning: they neither continue upon it nor did they observe it; however, they disregarded it all together. Allaah, the Sublime, says,

﴿وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

> **"Lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened."** [57]

As mentioned in the verse, **"the term was prolonged"** means the time passed for doing righteous deeds and their hearts, as a result, became hardened and left off doing righteous deeds, Allaah forbid. What is important here is that one must preserve one's deeds and stay away from laziness and abandonment; it is essential to be consistent on what one started.

If this is the case for worship, it should be likewise in normal activities. One shouldn't be

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[56] Al-Hadeed (57:27)
[57] Al-Hadeed (57:16)

mercurial; one should stay on course as long as it doesn't turn out to be wrong. If one is in error, one should not remain in error. But he should remain upon a matter as long as no error has been revealed to him. His steadfastness proves his firmness and excellence. It also proves he is a genuine person fully aware of his path.

Some people have no concern for normal activities and every day you find them having a new idea and strategy. They lead a highly volatile life that wastes their time and renders them unsettled. On part of this, it was narrated from 'Umar bin Al-Khattab *(radhiallahu 'anhu)* that he said, **"Whoever is blessed with something should hold on to it."** This is a tremendously beneficial statement. It means that whenever you are blessed with something, whatever it is, you should hold on to it and never forsake it. If you do forsake it, your time will be wasted and futile. We ask Allaah to make us and you firm upon the truth, and may He make us from the callers and supporters of the truth.



HADITH NUMBER 153

١٥٣- وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ ، أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَ صَلَاةِ الظُّهْرِ ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ)) رَوَاهُ مُسْلِمٌ

153- On the authority of 'Umar bin Al-Khattab *(radhiallahu 'anhu)* said, "The Messenger of Allaah *(sallallahu 'alayhi wa sallam)* said, "If anyone falls asleep and therefore fails to observe his *hizb* (share) or part of it, if he observes it between the Fajr and the Zuhr prayers, it will be recorded for him as though he had observed it during the night." (Muslim collected it) [58]

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[58] Muslim collected it in Kitaabul Salat al-Musaafireen under the chapter **"A comprehensive statement concerning the night prayer and the one who slept during the night or was sick"** (747).

Explanation

The Prophet *(sallallahu 'alayhi wa sallam)* said,

مَـنْ نَـامَ عَـنْ حِـزْبِـهِ مِـنَ الـلَّـيْـلِ ، أَوْ عَـنْ شَـيْءٍ مِـنْـهُ فَـقَـرَأَهُ مَـا بَـيْـنَ صَـلَاةِ الْـفَـجْـرِ وَ صَـلَاةِ الـظُّـهْـرِ

"If anyone falls asleep and therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr and the Zuhr prayers,"

Meaning it is as though he prayed during the night.

This *hadith* states that one who performs an act of worship on a regular basis, should preserve it even if its prescribed time has passed.

The statement, **"a part"** is referring to portions similar to sections of the Qur'ân or groups of people. So if one prays during the night; yet missed it or missed some of it by falling asleep, but made it up between the time of Fajr and Dhuhr; then it is as though one prayed during the night. On the other hand, if one is used to praying Witr, he should add another *rak'ah*

whenever he makes it up in the morning. So if he prays three *rak'ah* of Witr, he should pray four *rak'ah* (in the day); and if he prays five then he should pray six; and if he prays seven he should pray eight, and so forth.

The proof of that is the *hadith* of *'A'isha (radhiallahu 'anha),* that

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ كَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعٌ مِنَ اللَّيْلِ ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً

"the Prophet *(sallallaahu 'alayhi wa sallam)* would pray twelve rakaat (units) in the day if he fell asleep or became ill."[59]

So the time for making up superogatory night prayer that is habitually performed should be between Fajr and Dhuhr, on the condition that there is no prayer to be observed from after Fajr until the rise of the sun equal to the length of a spear as established in the *hadith*s.

The generality of the *hadith* cited by the author is limited by the condition mentioned in the

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[59] Muslim collected it in Kitaabul Salaatul Musaafireen under the chapter **"Combining the night prayer and the person who sleeps through it or is ill"** (746).

hadith I cited; and that the time for making up the regularly offered night prayer must be after the sun rises equal to the length of a spear. There is another position that disproves this limitation and states that one should make it up when he remembers due to the generality of the Prophet's *(sallallahu 'alayhi wa sallam)* statement,

مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا ، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ .

"Whoever sleeps past a prayer or forgets to pray, should make it up when he remembers and there is no atonement except for that." [60]

It can be deduced from the *hadith* what the author mentioned, which is that one should consistently perform good deeds and not leave off whatever he forgets if he has the ability to make it up; however, if he is unable to do so, he is not to be blamed. An example is the Sunnah prayer that is made when entering the *masjid*,

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[60] Al-Bukhari collected it in Kitaabul Mawaaqit Salah under the chapter **"Whoever forgets to pray should pray when he remembers"** (597); and Muslim collected it in Kitaabul Masajid under the chapter **"Making up the missed prayer and the recommendation hasting it fulfillment"** (684).

called *tahiyyatul-masjid.* If one enters the masjid, sits down and forgets to pray for some time, he doesn't have to make it up. This prayer is to be observed in an exclusive time, so if it is delayed, it's not to be made up. Likewise anything with a time restriction should be observed if the time passes, like the *sunan rawatib.* Even if one forgets until after the time is past, he can make it up after its time, as affirmed by the Prophet *(sallallahu 'alayhi wa sallam)*; however, if the occasion ceases it should not be made up unless it is an obligatory matter like one of the five daily prayers.

In this fashion, if one misses the opportunity to fast the three white days out of the month but he usually observes them, he can make them up after their time. It is permissible to make them up in the beginning, middle, or ending of the following month; but it is preferable to make it up on the following white days, and Allaah is the One Who grants success.



HADITH NUMBER 154 & 155

١٥٤- وَ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((يَا عَبْدَ اللهِ لَا تُكُنْ مِثْلَ فُلَانٍ ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ)) مُتَّفَقٌ عَلَيْهِ .

154- on the authority of 'Abdullaah bin 'Amr bin Al-'Aas *(radhiallahu 'anhuma)*, who said, "the Messenger of Allaah *(sallallaahu 'alayhi wa sallam)* advised me, "O 'Abdullaah, do not be like such and such person, who used to observe the night prayer but then abandon it." (Agreed upon) [61]

١٥٥- وَ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ اللَّيْلِ

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[61] Al-Bukhari collected it in Kitaabul At-Tahajjud under the chapter **"What is disliked from abandoning the night prayer"** (1152): and Muslim collected it in Kitaabul Siyaam under the chapter **"The prohibition of fasting the whole year....."** (1159).

مِـنْ وَجَـعٍ أَوْ غَـيْـرِهِ ، صَـلَّـى مِـنَ الـنَّـهَـارِ ثِـنْـتَـيْ عَـشْـرَةَ رَكْـعَـةً)) مُـسْـلِـمٌ

155- On the authority of *'A'isha (radhiallahu 'anha)* who said, "The Messenger of Allaah *(sallallaahu 'alayhi wa sallam)* would pray twelve *rak'aat* in the day if he missed the night prayer due to an illness or for other reasons." (Muslim collected it) [62]

Explanation

'Abdullaah bin 'Amr bin Al-'Aas *(radhiallahu 'anhuma)* that the Prophet *(sallallahu 'alayhi wa sallam)* said to him,

يَـا عَـبْـدَ اللهِ لَا تَـكُـنْ مِـثْـلَ فُـلَانٍ ، كَـانَ يَـقُـومُ الـلَّـيْـلَ فَـتَـرَكَ قِـيَـامَ الـلَّـيْـلِ

"O 'Abdullaah, do not be like such and such person, who used to offer the night prayer but then abandoned it."

The author mentioned this *hadith* in the chapter "Being upright upon obedience and remaining steadfast and one not cutting off (acts of obedience)."

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[62] Its reference was previously mentioned.

The Prophet *('alayhi salaatu wa sallam)* advised 'Abdullaah bin 'Amr bin Al-'Aas not to be like such and such person. This vagueness (regarding the name of the person) could have been purposely done by the Prophet out of reluctance to name the person, by 'Abdullaah ibn 'Amr so that the narrators wouldn't be able to identify him, or the narrator following 'Abdullah ibn 'Amr in the chain of narration.

In any case, this *hadith* proves that the most significant matter is to settle affairs without mentioning individuals' names. For this reason, the Prophet *(sallallahu 'alayhi wa sallam)* refrained from naming people whenever he forbids something. He would say, instead,

مَا بَالُ أَقْوَامٍ يَفْعَلُونَ كَذَا وَ كَذَا

"What is the matter with people who do such and such."

Omitting individuals' names has two great benefits. The first benefit: for the protection of this person. The second benefit: The circumstance of this person may change, and the existing judgment would no longer apply to him, because hearts are in the Hand of Allaah. For example, if I witnesses a man upon immorality and I remember his name so I said to

another person, **"Do not be like such and such person! He steals, fornicates, drinks alcohol, and the likes."** Perhaps this person will change to be righteous and devoted. It would no longer be appropriate to pass the previous judgment upon him. For this reason, in these matters obscurity is more suitable and excellent on the account of concealment and taking precautions when there is the possibility that one's circumstance could change.

The Prophet's *('alayhi salaatu wa salaam)* statement,

كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ

"who used to offer the night prayer but then abandoned it"

Involves a warning against doing righteous deeds and then abandoning them. If such abandonment sprung from straying and dislike of goodness, this would be a serious danger. However, if he leaves off the matter due to an excuse, and it is possible for him to make it up, he should, and if it is not possible Allaah, the Sublime will pardon him. It has been established from the Prophet *(sallallahu 'alayhi wa sallam)* that whoever is ill or travels, the reward that he use to get when he was healthy and not

travelling will be recorded for him.[63] Likewise if he leaves it off because of a legislative excuse, he should make it up.

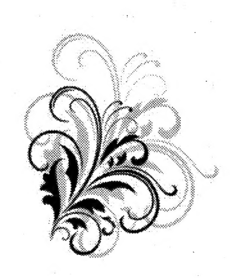
In the *hadith* of *'A'isha,* which the author mentioned, the Prophet *(sallallahu 'alayhi wa sallam)* would pray in the day twelve *rak'aat* if he left off praying the night prayer because of an illness, etc.; because he *(sallallahu 'alayhi wa sallam)* would usually perform Witr with eleven *rak'aat.* If one prayed the night prayer but didn't pray the Witr because he fell asleep or for something else, and the time of Witr passes, it is legislated that the prayer be made up in an even number. Thus, whoever normally performs Witr with three *rak'aat* and sleeps during it then he should pray four *rak'aat* in the morning; and if he performs it with five *rak'aat* he should pray six; and if he prays seven he should pray eight; and if he prays nine then he should pray ten *rak'aat*; and if he prays eleven *rak'aat* he should pray twelve *rak'aat* like the Prophet *(sallallahu 'alayhi wa sallam)* used to do.

This *hadith* includes a tremendous benefit: whenever an act of worship that has a specific time is missed because of a legislated excuse, it can be made up. As for an act of worship tied to

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63 Al-Bukhari collected it in the book Al-Adab Al-Mufrid (1/176).

an occasion, if that occasion ends then it cannot be made up. An example of that is the Sunnah after performing ablution. It is from the Sunnah if one performs ablution to pray two *rak'aat*; but, if he forgets, then the Sunnah concerning ablution is not to be made up if he doesn't remember until after a long period of time has passed. In the same manner, if one enters the masjid, sits down and forgets to pray *tahiyyatul-masjid* and doesn't remember until after a long time, then the prayer is not to be made up. The rule states: whenever an act of worship is tied to its cause, it must be observed immediately whenever its cause arises, however, it is to be suspended if there is a lag in observing it, and Allaah is the One Who grants success.



Explanation of Riyaadh Saliheen:

THE CHAPTER ON MODERATION IN ACTS OF OBEDIENCE & PRESERVING DEEDS

AUTHOR OF (RIYAADH SALIHEEN):
ABU ZAKARIYA YAHYA BIN SHARAF
AN-NAWAWI (676 AH)
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Explanation of Riyaadh Saliheen

THE CHAPTER ON MODERATION IN ACTS OF OBEDIENCE & PRESERVING DEEDS

Moderation is that one maintains a middle course between extremism and negligence, because it is required from the person in all his circumstances to take a middle course between extremism and neglect. Allaah, the Most High, says:

"And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." Al-Furqaan (25:67)

In this manner, the person should or rather must act moderately in acts of obedience. So you should not burden yourself with what you cannot bear because when the Prophet (sallallaahu alayhi wa sallam) heard about the three individuals, one of whom said, "Indeed, I will not wed women," and the second said, "I will observe fasting and never break it," and the third said, "I will stand up in prayer at night and will not sleep," he (alayhis salaatu wa salaam) delivered a speech in which he said:

"What is the matter those who say such and such, indeed I pray at night and sleep, I observe fasting and break it, and I wed women? So whoever turns away from my Sunnah is not from me."



Maktabatul-Irshad

مكتبة الإرشاد

